

or two points,—they adopted a resolution declaring that they would not give their suffrages to any candidates for the chief executive and legislative offices in the nation, unless they were in favor of immediate abolition. The other question discussed was, the propriety of a separate political organization. It was debated at some length in the Convention, and then disposed of by referring it to the discretion of the local societies. Whether so designed or not, the resolution with regard to the proper standard of abolition-demand, prepared the way for the abandonment of the common mode of political action, and for the formation of an abolition political party.

The Convention adjourned. In a few months the Rochester Freeman raised the standard of such a party. The arguments of Mr. Holley were republished in the Emancipator, and endorsed by its editor. The editor of the Massachusetts Abolitionist, Eliza Wright, concurred. Then followed Alvan Stewart, and next, Mr. Gerrit Smith, the last, with fear and trembling. John G. Whittier gave his sanction to the movement, and Mr. Birney, it is well known, has been a decided supporter of it since the Cleveland Convention. Meantime the measure has been discussed in our papers; advocated in the Emancipator, Friend of Man, and Massachusetts Abolitionist; opposed in the Liberator, Philanthropist, Herald of Freedom, Voice of Freedom, Michigan Freeman, Charter Oak, Union Herald, &c. The Pennsylvania Freeman under its new editor, is adverse to it; the Christian Witness remains neutral, and the Maine Advocate of Freedom is undecided. It has found very little favor with the great body of Abolitionists. The societies in Massachusetts, Connecticut, Rhode Island, Vermont, New Hampshire, Western Pennsylvania, and the friends generally in Illinois and Indiana have condemned it.

Notwithstanding this diversity of opinion, the advocates of the measure resolved on calling a convention of Abolitionists on the first of April, to discuss the propriety of separate nominations for the presidency. The convention consisted of 121 persons, 104 of them from New York State. Five other states were scantily represented. By a vote of 44 to 33 the Convention resolved to make a separate nomination, and Jas. G. Birney and Thomas Earle were selected as the candidates.

The effects of this new movement on the anti-slavery cause in many respects have appeared unfavorable. In the East great division of sentiment prevails with regard to it; and the discussions to which it has given birth are conducted in a spirit not the most favorable to cordial co-operation or a unanimous decision. The excessive zeal of some, it is to be feared, has cooled the ardor of others who have hitherto been devoted friends of our cause. In our own state, these effects are also beginning to be seen.

Refraining from any attempt at argument on the subject, which would bring up the question prematurely before the convention, the Committee would remark, that, while the new course of political action proposed for adoption, is *unfitted*, the old course has in many places been productive of the happiest effects. In Massachusetts the results have been decisive, so far as the legislature is concerned. This year, notwithstanding the intestine broils among the Abolitionists of that commonwealth, the legislature has gone further than at any former period, since the era of abolition, in behalf of human rights. It not only has passed resolutions, solemnly protesting against the gag-rule of Congress, and demanding its immediate repeal; affirming the right of any portion of the people to petition Congress for redress of grievances or what to them may seem such, and the duty of Congress to receive them, and respectfully consider them; denouncing the mode of treating abolition-petitions by the Senate, as a virtual denial of the right of petition, and no less despotic, in effect, than the unconstitutional rule adopted by the House; and finally, declaring, that whatever institution or system cannot bear the light of investigation, is manifestly corrupt and dangerous, and ought not to be allowed to exist on a free soil. It not only has passed these stern resolutions by a vote of 396 to 11. It not only has adopted resolutions in regard to the rights of colored citizens of Massachusetts in slave-states. But, it has gone further, and fully responded to the prayers of abolitionists, in regard to slavery and the slave-trade in the District of Columbia, &c.; as will be seen by the following resolutions, which are too good to be abridged.

"COMMONWEALTH OF MASSACHUSETTS. In the Year One Thousand Eight Hundred and Forty, RESOLVES Relating to Slavery and the Slave Trade, and the admission of new States into the Union.

Whereas, domestic slavery exists in the District of Columbia; under the express authority of Congress, which at the time of the cession of the District, sanctioned the slave codes of Maryland and Virginia; and whereas, the sanction thus given to slavery, and its continued toleration at the seat of Government, form a manifest violation by this nation of the first principles of justice, and have a tendency to corrupt the moral sense, and to lower the character of the whole people of the United States; and whereas, this nation can have no higher interest, either before God or in the eyes of men, than the establishing of justice, and strengthening the just foundations of national honor; and whereas, slavery in the District of Columbia, being thus a national concern, and involving national responsibility, it is the right of the Commonwealth of Massachusetts, to remonstrate against the common crime and the degradation of national character; therefore,

Resolved, That Congress ought to exercise its acknowledged power, in the immediate suppression of slavery and the slave trade in the District of Columbia.

And whereas, by the Constitution of the United States, Congress has the power to regulate commerce with foreign nations, and between the several states of the Union, in the exercise of which power, Congress in the year 1808, abolished the foreign slave trade; and whereas, the African slave trade, and scarcely less cruel and inhuman in practice, is now carried on between the several states; therefore,

Resolved, That the domestic slave trade ought to be abolished by Congress, without delay.

Resolved, that no new State ought to be admitted into the Union, whose constitution shall tolerate domestic slavery.

Resolved, That our Senators in Congress be instructed, and our Representatives requested, to use their utmost efforts to give effect to the foregoing resolves.

Resolved, That His Excellency, the Governor, be requested to forward a copy of these resolves to each of the Senators and Representatives from Massachusetts in Congress, and to the governors of the several states, to be by them laid before their respective Legislatures.

But one thing more remains to be done—and that is, the repeal of the law relating to intermarriages, the last vestige of the slave-code. The measure was attempted this year, and failed only by a very small vote. Another year it will be carried.

All this has been accomplished in a state where the power of Abolitionists is lessened by internal dissensions, under a system of political action, which has been pronounced a total failure!

The anti-slavery action of the New York Assembly is also much in advance of any thing that has been done by it in former years. That Assembly, self-moved, by a vote of 85 to 10 in the House, and 20 to 4 in the Senate, adopted resolutions protesting against the gag-rule of Congress as an open and direct infringement of the Declaration of Independence, and the Constitution of the United States; and censuring the conduct of that part of the New York delegation in Congress, that voted for it. Subsequently, the Assembly chamber was granted to the New York Anti-Slavery Society, for the purpose of hearing an abolition lecture from Mr. Alvan Stewart. Next, it rejected a resolution disapproving of the movements of Abolitionists. And finally, it has passed a most admirable bill, securing to persons claimed as fugitive slaves, the full benefits of a jury-trial.

All these acts are the fruits of abolition sentiment, brought to bear upon the legislature, by means of that very mode of political action, whose total failure is alleged as a sufficient reason, for the formation of a separate abolition party.

There are three reasons why this mode of political action has been followed by no equally decisive results in Ohio. 1st, Abolitionists in this state are fewer relatively than in Massachusetts, and fewer absolutely than in New York. 2nd, They have not equalled their brethren in those two states in systematic and faithful efforts to bring their principles to bear on the polls. 3d, For two years past, the majority in the General Assembly of this state has belonged to that party, whose uniform policy it is to conciliate the South, by extreme measures against abolitionism. Let us not be misunderstood. We simply state facts. That the policy of the opposition party, should it gain the ascendancy, would not be the same in this respect, we do not say. Our only object now, is, to point out the reasons why the common mode of anti-slavery political action has hitherto effected so little in this state.

It is generally agreed that, it is our right and duty to exercise the right of suffrage in such a way as to stamp our principles on the legislation of the country. The great question is, which is the most effectual way of reaching this object. This question cannot safely be settled hastily. The large majority of abolitionists still adheres to the customary mode of political action. A minority, distinguished for zeal, and honesty, and talent, repudiates this mode, and would establish an abolition political party. The question between them, it is generally admitted, is a question of expediency. Such being the case, it is evident, that the discussion should be conducted in a fraternal spirit, under a deep sense of the importance of maintaining union, without stubbornness on one part, or dogmatism on the other; and that no new, general measure should be rashly attempted, so long as there is hope of uniting the whole body of abolitionists in some conclusive course of action. One thing is certain, however we may distract ourselves and weaken our influence by dissensions, the slaveholders know too well the value of union, not to unite as one man in supporting slavery. Minor differences of opinion they may entertain, but when slavery is in danger, they array in its defence an unbroken phalanx. Their continued encroachments should admonish the friends of liberty, that this is no time to fall out by the way.

Slavery is an abuse; and, inasmuch as an abuse, by its very nature is doomed to destruction, it naturally strives to avoid its fate by bringing the entire power of the government to protect it. It meddles with every question, seeks to control every interest, declares war against every system or principle based on truth, trembles at any action independent of its influence, and boldly announces itself as the cornerstone of our political institutions. 'Whenever,' says a profound French philosopher, 'there is an abuse in the social order, it appears to be the foundation of it, because, being heterogeneous and solitary in its nature, it is necessary for its preservation, that everything should yield to it, that it should be the centre of every thing, and hence that every thing should rest upon it.' This explains why it is, that every department of our national government is under the control of slavery—that the constitution and laws of the country; the Chief Executive, Congress and the Judiciary; state sovereignty and individual rights; the politics, the literature and the religion of the nation, have all been compelled to yield more or less to the power of slavery. The only safety of this enormous abuse is to be found in, universal supremacy. Hence, the process of pro-slavery purification to which our school, and general literature has been subjected; the abject subservience of political parties, especially at the present time, one party, by brawling abuse of abolitionists, the other by sneaking apologies, if caught in the act of maintaining a liberal principle or measure, endeavoring to conciliate the favor of the slaveholder; hence the corruption of the church, & the criminal reluctance of its ministry to rebuke the sin of oppression; the abrogation of the right of petition by the present Congress, its disrespect to sovereign states in refusing to receive the resolves of their legislatures, and many other circumstances, which it is needless to name.

The spirit of domination, growing out of this enormous abuse is specially manifest in the construction put upon the present gag law of Congress.

The rule of the House of Representatives which declares, that no petition, memorial, resolution or other paper, praying for the abolition of slavery in the District of Columbia, or any state or territory, or the slave-trade between the states or territories of the United States, in which it now exists, shall be received by the House, or entertained in any way, has been construed by the slave-holding Speaker, so as to exclude

- 1st. Petitions for the abolition of the slave-trade within the District of Columbia;
- 2nd. Petitions against the foreign slave-trade;
- 3d. Petitions in regard to the protection of free people of color in the District, against the legal presumption of their being slaves;
- 4th. Memorials against the admission of Florida into the Union, as a slave-state.

And that there may be no record of the infamous despotism of this Congress, the Speaker has decided,

- 1st. That under the same rule, there should be no entry on the journal of the fact that such petitions were presented; and
- 2nd. That it is not in order for members who present them to move for such an entry.

Never was there a completer, more rigid, and more detestable system of tyranny than that, under which the people of the United States have been deprived of the right of petition.

While slavery thus forbids Congress to entertain even a petition against it, it hesitates not to demand additional favors at the hand of the general government. On the 10th of February three resolutions were introduced into the House by slaveholders, each one contemplating specific action in behalf of slavery. One was in relation to the Enterprise, and slaves on board of her liberated by the authorities of Bermuda, in consequence of her having been driven into that port by stress of weather. Another related to slaves captured by the Creek Indians, and the expediency of compensating the owners out of appropriations made by Congress. The last contemplated the opening of negotiations with Great Britain for the reclamation of fugitive slaves. Not the slightest objection was made to entertaining these resolutions, but they were received and respectfully treated, as being proper subjects of congressional action. Had the resolution of the legislature of the sovereign state of Massachusetts, protesting against the admission of any new slave state into the Union been presented, she would have been insulted at once by a direct refusal on the part of the House to receive it, or in any way entertain it!

March 11th, Mr. Lumpkin presented in the Senate, resolutions of the Georgia legislature, asking Congress to amend the laws relating to fugitive slaves, as to authorize the demand for such fugitives to be made upon a federal Judge in the state where they may have taken refuge, and making it the duty of such Judge, on the demand being properly made, to deliver them up. The amendment asked for, if granted, would have deprived the free states of one of the most essential attributes of sovereignty—that of protecting their own citizens. Arrogant and menacing speeches were made by the slaveholders; and, on their demand that the resolutions should be printed, and referred to the Judiciary committee, the motion was sustained without opposition.

On the 4th of March Mr. Calhoun introduced into the Senate resolutions impugning the justice of British laws, which make free every slave the moment his foot touches British soil, no matter how he may have reached there. They also affirmed the right of our government to reclaim slaves who may be shipwrecked on British shores, or driven by stress of weather into British ports. The tendency of the resolutions evidently was to bring this nation into collision with Great Britain on the subject of slavery.

Mr. Calhoun was permitted, subsequently, to advocate his resolutions at length.—They were respectfully considered, and unanimously passed, all the whig senators from the northern states, except Mr. Dixon, of Rhode Island, absented themselves. The right of the American slave-trader to carry on the domestic slave-trade, was hereby substantially affirmed, by the Senate; and their readiness to plunge into a war with Great Britain, at least so far as such resolutions go, was clearly manifested.

Now, how does a sovereign state fare in a more important matter than the loss of a few slaves on a foreign soil; in a matter more vital, than the mode in which the delivery of an occasional runaway slave is to be regulated? One of the resolutions of the legislature of Massachusetts had regard to the protection of colored citizens of that state against certain laws of other states, which imprison them, and reduce them to slavery, if they happen to be within their limits. A breach of the Constitution, a flagrant violation of the rights of Massachusetts are these laws. Certainly she is as much entitled to be heard, speaking through her legislature, in behalf of her citizens, as Mr. Calhoun, vindicating the rights of a few slave-traders, or Georgia, demanding federal legislation in favor of slavery. What are the facts?

Monday, April 13th, 1840.

Mr. Adams having presented certain resolutions of the Legislature of Massachusetts in relation to laws passed by other states, which lead to the imprisonment of citizens of Massachusetts within their bounds, moved their reference to a select committee.

Mr. Andrews, of Kentucky, moved that they lie on the table.

On this motion, Mr. Calhoun, of Massachusetts, demanded the yeas and nays; which being taken, resulted as follows: yeas 102, nays 49.

So the resolutions were laid on the table.

The same disposition was made of another resolution of the Massachusetts Legislature, declaring the rule adopted by the House of Representatives excluding abolition petitions, to be in violation of the Constitution—yeas 105, nays 44.

It is needless to comment on these facts; or to record a multitude of similar outrages. Enough has been advanced to show, that this enormous abuse is specially manifest in the construction put upon the present gag law of Congress.

time, fully and fairly under our notice. We are called upon to act with much forbearance, deliberation, candor, caution. Let us bear in mind, that every principle must not of necessity be settled at once—every thing be done in this convention, nothing left for succeeding ones. It is the part of wisdom to decide on as many principles and measures as we can; and to postpone further decisions, where it becomes manifest that they will only end in wrangling and division. We must take it for granted that our brethren are honest; and, that if they cannot be convinced now, they may be next year.

The resolutions* contemplate a vigorous course of political action, but are intended to be conciliatory. They embrace principles, it is hoped, on which we all can agree; although they may not embrace others, which a few think highly important. They certainly go as far as the state of anti-slavery sentiment in Ohio now renders proper; though not so far as we may find it expedient to go hereafter. The great object is, while we take strong ground now, and prepare the way for still stronger, to maintain union and mutual confidence.

In truth, sir, we are in a critical condition. If no platform can be framed on this subject, on which we can all stand, and co-operate, evil must result. I stand here, an advocate of union—but a union only upon right principles. If union is to be secured by the sacrifice of the integrity of our cause, by compromising our principles with any reigning party, then welcome division. Twelve men with right principles and consistent action, will do more, than thousands who are united in daily violating their own professed principles. It is not the time to indulge in proscription, or push speculative dogmas to extremes, until we drive off from our association, all practical men; neither is it a time to relax in our duties, as political abolitionists. Let us see, whether, in all the great principles of political action, we are not agreed. I think we are—I am sure we are.—Call to mind the grandeur of our object. Shall the excitements of party warfare raging around us, blind us to the dishonor of our country, close our ears to the clanking of chains in our land, cause us to forget our high vocation? What is our mission? It is, to emancipate a sixth part of our countrymen, deliver our government from bondage to the slaveholding power—as relentless, as it is grasping—re-establish the principles of the Declaration of Independence, wipe away from our nation the reproach of inhumanity, meanness, and hypocrisy, and thus present her to the world, a bright and beautiful example of the greatness that may be attained by a holy regard for human rights, and obedience to God. If, in the fulfillment of this glorious mission, we should be called upon to make sacrifices, shall we not do it? If we are not prepared for self sacrifice, who is? Millions of our fellow-citizens are engaged in taking care of the common interests of our country. The welfare of the slave is a matter alien to their sympathies. A profession of regard for this welfare is the tie that binds us together—is the reason why we are here assembled. We are but few—but we are all, who are doing any thing for his interests. Are we not prepared to make a few sacrifices, for his great gain? While nearly three millions of human beings are crushed down under a load of intolerable wrong in our borders, shall we not, if necessary, rejoice in giving up party-attachments and prejudices? We shall not be greatly injured, should our several parties be defeated. But, what hope is there at our hands for the chained and degraded slave, unless we make his cause a paramount one?

I will now make a few explanatory remarks on the resolutions, that have been read, and leave them to the Convention to dispose of.

The first resolution declares, that in the opinion of this Convention, the anti-slavery cause has claims upon American citizens, in a political point of view, paramount to the claims of any of the questions which now divide political parties.

Are there any here who will deny the truth of this declaration? There may be some—some, who, while they admit that the question, whether three millions of slaves shall be emancipated, transcends in importance all present political questions, yet suppose that we, in the free states, can do so little politically, in deciding it, that we may have other political duties of more importance. Were the whole subject of slavery within the jurisdiction of Congress—had this body as much power to abolish the system in the states, as in the District of Columbia, there is no abolitionist on this floor, however indisposed hitherto to political action, who would not at once confess that the question of slavery with us, ought to be the paramount political question. But there are those who think, that our political connections with slavery on the whole are so slight, that political action in regard to them, may, without sacrifice of principle, be subordinate.

Let us examine this matter. Let us see what are the circumstances from which arise our political responsibilities.

First,—there are our laws against the free colored people, and indirectly supporting slavery—laws, which deprive them of the benefit of a jury-trial, in those cases where it is most needed; which license and invite the commission of violence and fraud on their persons and property, degrade their character, and wound their feelings, by forbidding them to bear testimony against a white man; which condemn them to ignorance by excluding them from the benefits of the common-school fund; which humiliate, and insult and vex them by presuming them slaves, and making them pay for freedom-certificates, which punish our citizens with heavy fines or imprisonment, for obeying the dictates of humanity and commands of God, in extending mercy to the outcast and wanderer; which make it obligatory on all officers of the law to

recognize slavery in the slave states, without proof,—and there too, is the organic law of the state, which deprives colored people of the right of suffrage, because of their color, while their property is taxed—thus violating the very principle which constituted the chief ground and justification of our rebellion against Great Britain. Now here is a goodly catalogue of laws, for a state professing to be republican and christian. Are they not gross transgressions of the principles of our constitution—palpable and extraordinary contradictions to the doctrines on which our national and state-existence is predicated? Are they not wanton invasions of human rights—loathsome developments—rated against the poor and helpless—bold infractions of the law of God, which commands us to love our neighbor as ourselves? and do they not convict us at once of hypocrisy and malice? These laws are made by us—their meanness and wickedness cover us with disgrace—on us rests the responsibility of their repeal. Now, we may delude ourselves, if we please, by false reasoning,—still, it will be no less true, that no prospect of party, pecuniary, or other interest, however great, will justify us in adjourning the question of redressing wrongs we have inflicted on a neighbor. If I am called upon to decide between doing a plain act of justice now, or putting it off, until I shall have done some act advantageous to myself, how shall I decide? Which ought I to postpone—a question which regards my own interests or the interests of my party, or a question which concerns the redress of certain wrongs I am inflicting on a brother man? Can any expected good to myself whatever, justify me in delaying justice to him whom I have wronged? Every man's conscience answers. No personal or party-interest whatsoever, can excuse the adjournment of a question of right and wrong. The question then of the repeal of the legislation of this state against colored people, is paramount, and ought not to be postponed.

The same reasoning holds good in the case of slaves held in the District of Columbia, and the domestic slave-trade. Some of you may have noticed in the papers a few months since, astounding developments in regard to the extent of this traffic.—90,000 slaves imported into Mississippi in the space of three years—every hill-top covered, every village surrounded with the tents of the trafficker in human blood and bones! Have you ever estimated how many families must have been broken up, how many tender ties torn asunder, how many hearts broken, how many mothers left childless, how many wives, widows, how many wallings must have gone up into the ears of the God of the oppressed, while this brutal traffic was in progress? Whom will God hold accountable for this murderous traffic—for the inconceivable anguish it has brought upon the poor and defenceless? Those, who have the right and the power to put it down—the people of the free states, no less than the abandoned slave-traders. For it is clearly within the power of our citizens by their votes to put an end to this wickedness. How is it possible that we can persuade ourselves that God will hold us guiltless, so long as we subordinate a question of such vital importance to questions of political economy?

Look further at our peculiar constitutional connections with slavery in the South. These are of such a character, as to involve us in guilt, political degradation, and extreme peril.

The law of God, and of nature, commands us to betray not the innocent, not to deliver up the slave to his master, not to join with the wicked man in his oppression. The Constitution of the United States requires us to give up to bondage, one whom we know is entitled to liberty by the same charter which secures it to us—to give our sanction to oppression.

Every sentiment of justice and humanity cries out against the damning inquiry, of aiding guilty might against rebellious right—despotic power in its efforts to re-establish oppression over those who, appealing to the God of the oppressed, have risen their chains, and solemnly pledged themselves to die, freemen, rather than live slaves. That detestable act, from which our nature recoils in horror, the constitution enjoins upon us as a duty. The free states in fact, are compelled to stand sentinels over slavery. It is hardly too strong language to say—that it exists now, mainly by force of the provisions in the constitution, which secure for its protection, the power of the whole nation.

But, sir, these connections politically degrade us. We at the North are represented in Congress, according to our numbers. Slaveholders are represented according to their numbers, and the amount of their slave-property. 25 representatives on the floor of Congress represent slave-property. Take one or two facts, as illustrative of the inequitable bearings of the ratio of representation fixed in the Constitution. New Jersey, with a free population of 318,568, has only six representatives in Congress, and eight votes for President; and her portion of the surplus revenue was \$1,019,560, or \$3 20 to each free inhabitant of the state; while Georgia, with a free population of only 299,292, has 9 representatives and 11 electoral votes, and received of the surplus revenue \$1,401,896, or \$4 80 to each free inhabitant. Two freemen of the South, are equal to three freemen of the North. Ohio, with as many voters, within nine thousand, as Virginia, North Carolina, South Carolina, Georgia, Alabama, and Mississippi put together, has not one-third as many electors or representatives, as those states. One slaveholder in them, has as much political power, as about three of the hard-working freemen of Ohio! Is not this degradation? Now I confess, this simple fact, when I consider its gross injustice, and the disastrous influence it has exerted over the independence of the free states, humbles me, vexes me, fills me with deeper indignation, than all the folly and misrule that have been charged on the present Administration, or any preceding ones.

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First,—there are our laws against the free colored people, and indirectly supporting slavery—laws, which deprive them of the benefit of a jury-trial, in those cases where it is most needed; which license and invite the commission of violence and fraud on their persons and property, degrade their character, and wound their feelings, by forbidding them to bear testimony against a white man; which condemn them to ignorance by excluding them from the benefits of the common-school fund; which humiliate, and insult and vex them by presuming them slaves, and making them pay for freedom-certificates, which punish our citizens with heavy fines or imprisonment, for obeying the dictates of humanity and commands of God, in extending mercy to the outcast and wanderer; which make it obligatory on all officers of the law to

recognize slavery in the slave states, without proof,—and there too, is the organic law of the state, which deprives colored people of the right of suffrage, because of their color, while their property is taxed—thus violating the very principle which constituted the chief ground and justification of our rebellion against Great Britain. Now here is a goodly catalogue of laws, for a state professing to be republican and christian. Are they not gross transgressions of the principles of our constitution—palpable and extraordinary contradictions to the doctrines on which our national and state-existence is predicated? Are they not wanton invasions of human rights—loathsome developments—rated against the poor and helpless—bold infractions of the law of God, which commands us to love our neighbor as ourselves? and do they not convict us at once of hypocrisy and malice? These laws are made by us—their meanness and wickedness cover us with disgrace—on us rests the responsibility of their repeal. Now, we may delude ourselves, if we please, by false reasoning,—still, it will be no less true, that no prospect of party, pecuniary, or other interest, however great, will justify us in adjourning the question of redressing wrongs we have inflicted on a neighbor. If I am called upon to decide between doing a plain act of justice now, or putting it off, until I shall have done some act advantageous to myself, how shall I decide? Which ought I to postpone—a question which regards my own interests or the interests of my party, or a question which concerns the redress of certain wrongs I am inflicting on a brother man? Can any expected good to myself whatever, justify me in delaying justice to him whom I have wronged? Every man's conscience answers. No personal or party-interest whatsoever, can excuse the adjournment of a question of right and wrong. The question then of the repeal of the legislation of this state against colored people, is paramount, and ought not to be postponed.

The same reasoning holds good in the case of slaves held in the District of Columbia, and the domestic slave-trade. Some of you may have noticed in the papers a few months since, astounding developments in regard to the extent of this traffic.—90,000 slaves imported into Mississippi in the space of three years—every hill-top covered, every village surrounded with the tents of the trafficker in human blood and bones! Have you ever estimated how many families must have been broken up, how many tender ties torn asunder, how many hearts broken, how many mothers left childless, how many wives, widows, how many wallings must have gone up into the ears of the God of the oppressed, while this brutal traffic was in progress? Whom will God hold accountable for this murderous traffic—for the inconceivable anguish it has brought upon the poor and defenceless? Those, who have the right and the power to put it down—the people of the free states, no less than the abandoned slave-traders. For it is clearly within the power of our citizens by their votes to put an end to this wickedness. How is it possible that we can persuade ourselves that God will hold us guiltless, so long as we subordinate a question of such vital importance to questions of political economy?

Look further at our peculiar constitutional connections with slavery in the South. These are of such a character, as to involve us in guilt, political degradation, and extreme peril.

The law of God, and of nature, commands us to betray not the innocent, not to deliver up the slave to his master, not to join with the wicked man in his oppression. The Constitution of the United States requires us to give up to bondage, one whom we know is entitled to liberty by the same charter which secures it to us—to give our sanction to oppression.

Every sentiment of justice and humanity cries out against the damning inquiry, of aiding guilty might against rebellious right—despotic power in its efforts to re-establish oppression over those who, appealing to the God of the oppressed, have risen their chains, and solemnly pledged themselves to die, freemen, rather than live slaves. That detestable act, from which our nature recoils in horror, the constitution enjoins upon us as a duty. The free states in fact, are compelled to stand sentinels over slavery. It is hardly too strong language to say—that it exists now, mainly by force of the provisions in the constitution, which secure for its protection, the power of the whole nation.

But, sir, these connections politically degrade us. We at the North are represented in Congress, according to our numbers. Slaveholders are represented according to their numbers, and the amount of their slave-property. 25 representatives on the floor of Congress represent slave-property. Take one or two facts, as illustrative of the inequitable bearings of the ratio of representation fixed in the Constitution. New Jersey, with a free population of 318,568, has only six representatives in Congress, and eight votes for President; and her portion of the surplus revenue was \$1,019,560, or \$3 20 to each free inhabitant of the state; while Georgia, with a free population of only 299,292, has 9 representatives and 11 electoral votes, and received of the surplus revenue \$1,401,896, or \$4 80 to each free inhabitant. Two freemen of the South, are equal to three freemen of the North. Ohio, with as many voters, within nine thousand, as Virginia, North Carolina, South Carolina, Georgia, Alabama, and Mississippi put together, has not one-third as many electors or representatives, as those states. One slaveholder in them, has as much political power, as about three of the hard-working freemen of Ohio! Is not this degradation? Now I confess, this simple fact, when I consider its gross injustice, and the disastrous influence it has exerted over the independence of the free states, humbles me, vexes me, fills me with deeper indignation, than all the folly and misrule that have been charged on the present Administration, or any preceding ones.

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But Sir, I am not yet done. This government is now used, and has been used by the slaveholder to promote the interests of slavery at home and abroad. With a population not half so great as that of the free states, the South has given us our Presidents and Vice Presidents, and for the last 20 years, the speakers of the House of Representatives. It has filled our chief executive offices, and our cabinets. It has controlled the policy of the government, in relation to almost every public question. It has compelled the government to urge with disgraceful pertinacity, claims for slave-property, negotiations for the surrender of runaway slaves—and this too, in such a way, as to annoy and vex other governments, exciting at once their contempt and indignation. In all things, and nearly at all times, the slaveholding interest has been the predominant, controlling element in our government.—In view of these facts, is there a man that feels for the honor of his country, regards its welfare, and has a proper abhorrence of slavery, and slaveholding arrogance, who will not concede, that the question of slavery, even in a political point of view, ought to be the paramount question with the American people?

Look further at the *perils* to which this reigning influence subjects us. I allude not now to the weakness of our southern border—the rapid growth of a population in our midst, alien, ignorant and degraded; one in origin, feeling, and habits with the emancipated colonists of the West Indies; ready in case of war with a foreign enemy, to rush to the standard of an invader.—I mean the aggressions already committed on our rights by the slaveholding power. Look at its attempts—first to stimulate public opinion to the infliction of lynch-law—next to use executive power to stir up popular fury, and to suggest penal laws against our enterprise—next to violate the privileges of the post office—next to destroy freedom of debate in Congress, and the right of petition—finally, to ride over the sovereignty and institutions of the free states, by congressional provisions in favor of the slaveholder who may wish to carry his train of human chattels with him to the North. You know how entirely successful these attempts have been in many cases. You know, that in Congress at this time, there is not one jot or tittle more of the right to discuss freely, than the slaveholder allows—and that the *right of petition* is not. What soul here was not startled, when the intelligence first reached it, that the Congress of the United States, in obedience to the slaveholder's mandate, had madly violated the plain letter of the constitution, in denying a right, which the meanest subject under the meanest despotism can exercise with freedom? From the past, judge of the future. From the attempts made, from the acts done, tremble at the prospect of the outrages, which such despotism, unchecked, unsubdued, may yet perpetrate. What is there, in the movements of any political party, (unconnected with the slavery question,) which ought to excite so much alarm and disquietude, as the usurpations of this slaveholding power?

Once more, Sir,—has the abolitionist, who has hitherto doubted the truth of the declaration contained in this resolution, weighed well the effects of consistent political action against slavery on the part of the free states? Suppose the legislation of these states, which now oppresses the free colored man, and countenances slavery by endorsing the principle on which it is founded, were all repealed—suppose slavery in the District of Columbia, and the domestic slave-trade were abolished—suppose it were impossible henceforth, for any state whose constitution tolerated slavery, to obtain admission into the Union—suppose no slaveholder could be elected President or Vice President of the United States—suppose all executive offices were filled by men, pledged to do nothing more for the protection of slaveholding interests, than the constitution rigidly enjoined—suppose the people of the free states, as with one voice, should demand the amendment of those parts of the constitution which in any way recognize the evil—how long could the system stand? Now all these changes lie within the constitutional power of the citizens of the free states. But, they never can be effected, except through political action—and who shall commence such action, if not abolitionists?

These considerations, Sir, it strikes me, are sufficient to prove the truth of the first resolution. The second resolution declares, that no voter ought to sacrifice the interests of this cause to the promotion of any party-interest whatsoever. This needs no remark. If the truth of the first resolution be admitted, the truth of this must follow of course.

The third resolution is intended to guard against misrepresentation. It assumes, that while we view the question of slavery, regarded politically, as paramount to other political questions, we do not consider it an exclusive one; neither would we undervalue the importance of these questions.

Abolitionists, I think, have erred, in disparaging the objects and principles of party. It is certainly assuming to ourselves too much, to charge our countrymen, universally, with contenting about nothing—or, worse than nothing, the spoils of office. From the conduct of a few, we have no right to infer the character of whole masses. I have no doubt myself, that the questions at issue between the two parties, are of great importance—that there is much truth on both sides—that on both sides is a large amount of sincere attachment to principle, and devotion to what each supposes to be, the welfare of the country. Far be it from me to insult my fellow countrymen, or to throw contempt upon the great subjects of political economy about which there is so much diversity of opinion. That there are multitudes of hollow-hearted, ambitious wretches, who take advantage of the honest zeal of the people, to ride in to power, and riot in the gains of office, we know. But, all are not demagogues. The

mistake is, in giving undue importance to question of political economy, and modes of administration—in placing these above questions which involve primarily, great and fundamental rights—without the full recognition and protection of which, there is no sure basis for economical welfare.

Of course, Sir, I consider it unwise to war against parties, as such. Our mission is, not to exterminate, but reform—not to prove that there is nothing of any consequence in the world but slavery, but that this question ought to be paramount to all party-questions now agitating our country. What may be the ultimate influence on present party-divisions, of the recognition of this great fact by the public mind, it is not for me to say.

The fourth resolution touches an important subject, but leaves it expressly for the decision of abolitionists individually. It is obvious that the question, whether abolitionists in certain cases, shall simply withhold their votes, or bestow them on candidates nominated by themselves, is a question which they have a right to settle for themselves, as American citizens. No convention—no party has any right to bind them in this matter. It is a question, the decision of which to a great extent must depend upon circumstances, that cannot now be foreseen. Suppose a county in which were four thousand voters, pretty equally divided between the two parties, and that one-fourth of the whole number were abolitionists. Candidates are brought out, adverse on all points to the cause of human rights. The duty of abolitionists, in such a case, I think, would be plain,—let them withhold their votes. But, what should they do with them? For one, I am not prepared to decide; and so many circumstances, impossible to be known by this convention, would have to be taken into the account, in making up a judgment, we cannot decide, whether it would be better to start another nomination, or simply stay away from the polls. Either kind of action, harmonized in by all, would secure the desired result—a better nomination at the next election. As to which would be the safer and more efficient plan, abolitionists on the spot would be the best judges. One thing, however, I am sure of—no signal movement in a political way, ought now to be attempted, unless *union* among abolitionists can be calculated upon—much less, when it threatens to end in irretrievable division.

I come, Sir, to the last resolution, which contemplates the present anti-slavery organization, as *primarily, and strictly a moral one*, bound in view of its own constitution, its repeated professions, and its great object—the abolition of Southern slavery—to act by strictly *moral* means.

By moral means is meant, the publication of facts, arguments and appeals, calculated to enlighten the understanding, convince the judgment and awaken the conscience and humanity of the nation on the subject of slavery—all such means, in short, as are recognized as legitimate by other associations of a similar character. The resolution would have the convention further affirm, that it views with disapprobation any attempt to convert our organization into a political party. It should be remarked, that it does not touch the question of a political party, organized on anti-slavery principles, independent of our organization. This question it leaves to abolitionists in their citizen-capacity, to be determined in the light of experience. The resolution simply is intended to guard our *present* moral organization, and preserve it free from the perils of *political* strife. Such an organization is evidently required, to disseminate truth, determine principles, maintain a pure standard of faith and policy, and exalt the tone of the nation on the subject of human rights. It is required, as an organ, through which the moral and religious voice of the nation may be addressed to the ear of the South.

Mr. President—to those who are enemies to political action and imagine that every thing is to be accomplished by public sentiment, I would address myself for a few moments.

The average moral character of men holding executive and legislative offices under our national government, from a period not long subsequent to its establishment, has been almost uniformly below the average morality of the nation. Generally, men are sent to congress and our state legislatures who, in point of capacity, good manners, and moral principle, sadly misrepresent their constituents. Who does not know, that the acts of our present congress and preceding ones have dishonored the nation, excited the derision of Europe, and furnished the advocates of despotism with new arguments against the democratic principle? And what Ohioan does not blush, when he calls to mind the moral composition of the last two legislatures of this state? The violence, vulgarity and immorality of American representatives have passed into a proverb.

Take another fact. The public sentiment of this country from the date of the adoption of the constitution, until a few years since, was indisputably, unfriendly to slavery. Still this system rapidly enlarged its boundaries, multiplied its victims fourfold, set at naught all the influences, which it was supposed would overthrow it, laid its hand on the government, and became a length powerful enough to fill the highest seats, and control the disposal of nearly all offices of national trust and power. In spite of an opposing public sentiment, two or three hundred thousand slaveholders, united by the strong bond of a common interest, contrived to impose their yoke on the nation, and give law to the government.

Again. Public sentiment in this country has always been hostile to intemperance. But, what avail? Steadily and rapidly until within a short period, did this evil grow up, gathering strength every year, scattering its curses broadcast through the land, until, despite of an ad-

verse public sentiment, it threatened ruin to our country.

Sir, these *facts*. What is their explanation? It is this. Public sentiment in favor of morality, or against any particular evil, accomplishes nothing, can accomplish nothing, so long as it remains a *mere sentiment*. You must *organize* it, you must make it a *living principle*, you must transform it into *action*, you must make sentimentality, *actors*, before you can make it *effective*. Evil is an ever-active principle, always aggressive. You must meet it with action, with aggression, or your mere sentiment will collapse under its power.

Had all who were *sentimentally* in favor of good morals, made their sentiment a principle of action from the beginning, and steadily agreed in bestowing their votes only upon moral men, think you that congress and our state legislatures would have been what they now are? Had every body opposed in *sentiment* to slavery, *acted out* his sentiment, and always rejected sternly the claims of pro-slavery or slaveholding candidates, the name and necessity of a modern abolitionist would never have been recognized. Mere sentiment of itself does not lead to action. Sentiment and action in our case have contradicted each other. This is why the practice of our government contradicts the theory. This is why the "free nation on earth" at once inflicts and suffers a slavery, pre-eminently oppressive and disgraceful.

For many years past, the people of Cincinnati have been convinced, that the existence and increase of coffee-houses amongst them were a great evil. Public sentiment clearly condemned them. But, it was *unorganized*, and therefore *inactive*. Bad men, though in a decided minority, were united and active. They kindly saved their better neighbors the trouble of electing the officers. Always present at political meetings, never absent from the polls, they loved to rule over others, in proportion as they were unable to rule their own spirits. Political noise, and intrigue, and influence, and notoriety suited their taste. Besides, they were interested in having just such legislation as would not interfere with their vices. Many of them contended earnestly for the precious privilege of getting drunk themselves, and making others drunk, with the least possible expense. Good men *thought, and felt, and talked* against the coffee-house system. But they were not ambitious. No matter who filled the offices, they got along very well. Coffee-houses *might* be licensed—they were not compelled to drink. They had their own affairs to attend to—were busy in contributing to the wealth of the community, or in plans of private benevolence, or in religious enterprises. Power they cared nothing about, and the uproar and trickery of an electioneering day disgusted them. They forgot, that "when the righteous are in authority the people rejoice; but when the wicked bear rule, the people mourn." So, although a large majority, they either neglected to vote at all, or made a choice of evils from the corrupt candidates imposed upon them by an unprincipled minority.

At last, Sir, the Genius of Temperance raised its voice. The alarm was sounded. Temperance agents, temperance prints, temperance meetings soon convinced the people of the ruin about to come upon them—and that good men, sober men *must act* as well as *feel*—*must act through the ballot box*, and wrest the government of the city from the hands of the depraved few. The crisis came. Temperance men were put in nomination, elected by triumphant majorities, and the coffee-house system fell. Had the good men of Cincinnati acted from the beginning, as well as *felt*, how much poverty, and wretchedness, and crime would have been prevented! But mark! Even now, so sleepless is the Evil One, so insidious in his wiles, so determined in purpose, so single-eyed in his zeal for ruin, that in a city, where three-fourths of the people are hostile to coffee-houses, the utmost effort is demanded to prevent a renewed growth of them.

This case illustrates what has happened time and again, all over the country. It shows how an odious usage or practice may grow up steadily under the eye of an *adverse public sentiment*, how it rallies round itself and organizes in its defence, all the worst elements of society; and how, by the aid of a most miserable, meagre minority, it may yet secure itself in the heart of a hostile community, under the very wing of the law! It teaches too the true mode in which public sentiment is to be made *effective*.

The ballot-box, Sir, must be regarded as a great moral instrumentality. It is certainly a formidable instrument; and if good men do not use it for good, bad men will use it for evil.—Ought we, believing as we do, that civil government is an ordinance of God, abandon it to the control of the Devil? Moral and religious men must learn to appreciate the solemn obligation of their duties as citizens, and in the bestowment of their votes, act in view of the interests of morality, and under a deep sense of responsibility to God. What is the use of a free government, if the morality of a free people is not to give it tone and character? Better, far better, to be under the control of a *single* bad man, than in subjection to a hydra-headed monster of iniquity. Church and State are divorced in our country. I am glad of it. The kingdom of Christ does not depend on human legislation. I would not have government attempt to legislate over the consciences of men, or *legislate* them into religion. But, while good men seek no legislation in support of religion, let them suffer none, in favor of irreligion and immorality. While they justly spurn the authority of human edicts over the conscience, let them tolerate no legislative outrages against the conscience. When will this moral, free people learn, that they cannot divorce their religion and their politics? Does not the same moral law bind them in the bestowment of their votes, in the exercise of their political duties, as in the performance of any other duties? Do they lay aside their character, as moral agents, when they stand at the

ballot-box? Do they not know, that legislation in its course often involves high moral principles, great questions of right and wrong; and that it can be made, and will be made, subservient to wickedness, unless they prevent? How is it possible then, for them to cast their votes for men, who, they know, will throw their influence on the side of rum-drinking, slave-holding, or some other crime?

Slavery in the South and in the District of Columbia, the domestic slave-trade; the oppression of the free colored man, and the countenance and support given to slavery, in the free states, are all moral evils, upheld by legislation, which contravenes God's law. By legislation, Sir, they must be abolished. Our business is, not only to destroy the slaveholding spirit—to obtain a decision of the public sentiment against these evils. This is but preparatory. *Political action* must consummate the work. Wicked legislation must be repealed and substituted by such laws, as shall secure to the oppressed their rights. We all calculate on such action among slaveholders. But have we nothing to do? Is there no criminal legislation for which we are responsible? Where are our black laws, our laws in favor of slavery, our responsibilities in regard to slavery at the seat of the national government, and the interstate slave-trade? Where, our responsibilities in regard to the fundamental rights of free discussion, and petition, which year after year are invaded by Congress? Are we to *think and feel* away these evils? Or, is it by *action* they must be remedied? Think you, that if we do not commence political action against them, it will ever be commenced? Recollect the three facts to which allusion has been made. Public sentiment, I repeat, in this case must become public *action*, or it is worthless. Water corrupts by stagnation. Iron rusts for want of use. Inaction destroys health. Principle, unacted on, wastes away. Good and evil, liberty and slavery, are antagonist principles. Evil never sleeps, but goes about like a roaring lion, seeking whom it may devour. If the good man permit his good to sleep, evil will come upon him, and take it captive. If good principles are to triumph, they must be acted out, in every legitimate way. Only on such condition, can truth conquer—only on such condition can liberty annihilate slavery. All our moral suasion is but preparatory. The suasion of right voting in the state, the suasion of strict discipline in the church, must decide the question.

Who then will not act? Sir, to God and man we stand pledged to use all proper means for the overthrow of slavery. We move on a broad theatre. The eyes of the world are turned towards us. The spirit of the age is upon us; the philanthropists of Europe cheer us onwards; the conscience of the slaveholder is with us; the cry of the slave is ringing in our ears; the whole earth is moved, the heavens are alive with the sounds of liberty to the captive, shout for the God of the oppressed has come down to break in pieces the rod of the oppressor, and deliver the poor out of his hand! Amid such a scene, can we remain unmoved? Is there nothing in it to exalt us above all local and temporary questions? There is. We feel, I am sure, the inspiration of the age. Henceforth then, let us resolve to *act*—act for the slave, as we would for ourselves—seeing it is God who has called us to be co-workers with him in establishing upon an indestructible basis, the right of every human being to the ownership of himself!

THE PHILANTHROPIST

EDITED BY G. BAILEY, JR.

CINCINNATI,
Tuesday Morning, June 9, 1840.

OUR CONVENTION AT MASSILLON.

Our Convention at Massillon was perhaps the largest annual meeting we have ever had. It was calculated that over 500 delegates were in attendance. Just before the anniversary, there had been a general revival at Massillon, and many of our bitterest opponents had become the subjects of it. Its influences were most beneficial. The people of Massillon received us with great kindness, and the houses of those who had previously been most hostile, were thrown wide open to entertain us. No difficulty, we believe, was found in obtaining accommodations for nearly all the delegates.

A few of the speakers whom we had expected, were prevented from attending, but there was no lack on this score. Beside regular addresses from Messrs. Boyle, Mahan, Blanchard and Thomas, all of them interesting, some of them very able, we had various speeches during our business meetings, on the several topics in debate, displaying a great deal of talent and much knowledge of fundamental principles.

As was expected, the political question constituted the engrossing theme. Hitherto, at none of our conventions, have we had any extended discussion on this subject. We have passed resolutions, but avoided discussion upon them, under the apprehension, we presume, that it might interrupt the harmony of our meetings. It was manifest to every mind, that our convention at Massillon would have to take up the subject. Nearly a whole day was occupied in considering it, and we believe, with profit. The debates were warm, sometimes heated; but all personalities were studiously avoided. In the midst of the greatest excitement, nothing was said by any of the debaters, that could injure a brother's feelings. The discussion took a wide range, & much irrelevant matter was introduced, as might be expected in a popular assembly, where no artificialities to limit free discussion would for a moment have been tolerated. But, great principles were distinctly brought out, and amidst all the differences of opinion, the determination to make abolitionism a *paramount* question was plainly seen. All agreed that our principles should be carried to the polls, and that no abolitionist ought to sacrifice the interests of his cause, to any party-interest whatsoever. The

only difference was, as to the modes in which their principles should be applied.

Several of our friends manifested great sensitiveness while the discussion was in progress, and seemed to labor under the apprehension that our harmony might be destroyed by the great warmth of the debates. We had no such fears. Give a clear field to discussion; be not scrupulous about points of order; abstain from irritating calls for the *question*; let people alone while they are uttering their honest convictions, in strong language, though perhaps not so polished or philosophical, as some might wish,—and there is no danger of discord or ill feeling. It is only when we become too *parliamentary*, or show a proneness to trammel free discussion, that unpleasant tempers begin to be shown.

Another question agitated the meeting somewhat, but was settled finally with great unanimity. It was the question of our relations to the American Anti-Slavery Society. The news reached Massillon a day or two before the convention, that a division had taken place in the Parent Society, and in the early part of the meeting, a call was made for information. We were happily enabled to answer the call by reading a letter from Mr. Lewis Tappan, addressed to us in answer to a special request we had made, to be furnished with the earliest intelligence of the proceedings of the meeting at New York. The letter was designed for our own use, but as it contained matter interesting to the convention, it was read. By request of a Friend present, certain portions of a letter published in the *Pa. Freeman*, in relation to the same meeting, were also read, and all the documents referred to a committee of ten, to report what action was necessary.

No questions respecting non-resistance or the rights of woman have ever been agitated in our conventions. A few non-resistants, technically so called, and a considerable number of "Friends" belong to our organization in Ohio. They have never attempted to thrust their peculiarities upon the society, or make abolition subservient to them. They are devoted friends of the cause, and we have always been able to unite with them on abolition grounds, without discord or the slightest distrust. As to the discussions among our Eastern friends, the abolitionists of Ohio have taken very little interest in them, except to regret their existence; and generally, they are not to any considerable extent informed respecting their true causes or history.

In view of all these circumstances, and of the fact, that our peculiar condition in the West imposed on us specially the duty of maintaining an undivided front against slavery, it was manifest that a *neutral* course in regard to the division in the East, was our proper course.

The subject being brought before the convention, the question naturally arose, "shall we perpetuate our connection with the old society, or join the new? To decide in favor of the former course, would have been to sanction as a body, the movements of the old society, and range ourselves as partisans against the new. To determine on the latter course, would have made us partisans against the old Society. In view of this presentation of the case, it seemed best while we declined connection with the new, to dissolve our relations with the old, and assume an independent stand. Resolutions were accordingly introduced, amending the constitution of the State Society, so as to place it on this ground, and they were passed unanimously. We know of but two persons who were dissatisfied with this settlement of the question.

One word in regard to the movement for a third party. A few advocates of this measure were present, but they were as much opposed to converting our present society into a political caucus as any of us. It was thought therefore, at once kind and reasonable, that, while we guarded our present organization from the perils of political party strife, we should pass no resolutions trammeling individual action, or proscribing those who thought one mode of political action preferable to another.

Our friends who advocate separate political action, met two or three times apart, and concluded it inexpedient at the present time to form an electoral ticket, or sanction the Albany nominations. Should they deem it necessary to furnish us with an account of their proceedings, we shall be very happy to publish it.

On the whole, considering the exciting character of the questions brought before us, and the many causes which are now conspiring to produce a temporary abatement in the zeal of anti-slavery men, and occasion discord in their ranks, we have abundant reason to thank God, and take courage. The abolitionists of Ohio are united, zealous, unflinching, determined never to relax in effort, till the last chain be broken, and the shout of the redeemed bondman tell that slavery has expired.

¶ We are behind the times. Matter has been accumulating during our absence, which we hardly know how to dispose of. We shall hurry along as fast as possible, and try to overtake the march of events. Meantime, let us apologize to our readers for the typographical blunders of the last number. We were absent, and the manuscripts of our correspondents were frequently so difficult to be deciphered, that our printer made some queer mistakes.

NOTICE.

The first of July is approaching. On that, as our readers are aware, we shall strike from our list all who shall not have paid up arrears. We hope this will be borne in mind, and that our subscribers will make the most strenuous efforts to discharge their obligations.

GENERAL ASSEMBLY.

From the N. Y. Evangelist.
Monday 25th. The report of the Committee on Bills and Ordinances, on the memorial of presbyteries upon the subject of slavery, was taken up, and the Moderator of the Assembly made some appropriate remarks on the subject of remembering in each debate our relation to the judgment.
This report, proposed a resolution referring to what

the Assembly had done last year, and declaring it inexpedient to take any further action on it.

The reading of the memorial was then called for, and several were heard, when it was arrested, on condition that any or all the rest might be heard, if any member especially called for them.

A motion was made by Rev. Mr. Leach, to postpone the report of the Committee of Bills and Ordinances, in order to take up a substitute which he presented.
The substitute claims on behalf of the South, that the Assembly should pass a final resolution, declaring all action on the subject of slavery, beyond the relations and functions of that body.

Mr. Leach declared that it was necessary to do as much as his resolution required, in order to satisfy the brethren at the South. The Assembly could not legislate nor adjudicate. It did no good to hold up the sins of the South, in prayers, narratives, and resolutions. The southern ministers, if they were anti-slavery, could not preach on the subject. What should they do? Must they all leave the South? Who will take their place? Mr. Leach deprecated all such prayers as were calculated to ridicule slaveholders. He knew of no way in which the contributions reported could be applied to the liberation of the slave. Not by sustaining lectures, or sending publications to the South. We could do nothing but pass the resolution which he proposed.

Mr. West arose and disclaimed wishing any legislative or judicial action—all he wanted was a declaration of sentiment, respecting the sinfulness of slavery.

Mr. Leach said that they did not ask a repeal of the act of 1818. He said even the Digest was considered incendiary. He wished them to pass his substitute, and then cease to take any measures calculated to exasperate.

Mr. Shipman, of Connecticut, said something for the purpose of promoting peace between the churches. Still there were some mournful facts—churches destitute of pastors, and also of revivals, in some cases diminished benevolent donations, and in some divisions. We have not time and room to go through with all the presbyteries and their statistics. In the main, the reports were truly animating.

Tuesday. The debate on the substitute of Mr. Leach was resumed, and Mr. Wells concluded his remarks.

Rev. Joel Parker followed, in favor of the substitute. Rev. Wm. H. Beecher opposed it, and advocated the resolution of the Committee.

Dr. Hill made some earnest remarks in favor of the substitute of Mr. Leach. Messrs. Gridley, McLane, Reed, Hart and Foote followed—Messrs. McLane and Foote coinciding with the substitute, and others opposing it.

The question was taken, and the substitute was *lost*.

The Assembly had a recess into the body of the house, attending the anniversary of the S. S. Union.

They returned to business at the close of the exercises, when Dr. Cox presented a substitute—expressing thanks for the good influence of this discussion, in helping us to understand each other; referring to the subject of slavery as one of paramount interest in the public mind—approving the course of last year—expressing the importance of kindness and resolving, finally, that the subjects of Abolition and Colonization be considered as inappropriate to the powers and functions of this Assembly.

On this subject the discussion proceeded but a little, when a motion was made and wholly carried, for the *indefinite postponement of the whole subject*. All sides were surprised at the vote, as publicly known, expected that motion to prevail; and some did not understand its bearing.

In general, the manner of discussion has been peculiarly kind. If threatening of secession could be laid aside, we have no doubt that such discussion would do good. Mr. Leach, after the rejection of his substitute, informed the Assembly that he considered himself as out of the house—that in so doing he acted on the instructions which he had received. At the close, Dr. Hill called a meeting of the Southern members.

Wednesday. The vote of last evening was, on motion of Dr. Cox, reconsidered, and the whole subject was then laid on the table until Thursday morning. The Assembly then passed resolutions on the Sabbath and the Temperance cause, which we shall publish next week. The Assembly then adjourned to the body of the house, in order to engage in devotional exercises. Dr. Cox made an earnest and instructive address during the morning service, and in the afternoon the communion was administered. As our paper goes to press on Thursday, we are not able, of course, to state the result of the discussion on slavery.

NOTICES.

To Anti Slavery Societies.

SPECIAL NOTICE.

All Anti-Slavery Societies in the United States, which have been organized since the first of January 1839, are earnestly requested to give immediate notice to the undersigned, on the following particulars:

1. The name of the Society.
2. The time of its formation.
3. The names of its President and Secretary, with their Post office address.

This information is requested, that it may be incorporated into the next Annual Report of the American Anti-Slavery Society.

¶ Will the Secretary of each Society see that this request is complied with, without delay? Address either of the undersigned, by mail at N. York city.

HENRY B. STANTON, } Cor. Sec.
JAMES G. BURNET, }

NOTICE.

The next annual meeting of the Illinois A. S. Society, is to be held at Princeton on the 4th of July.

BOARDING.

Mrs. LORRY, (formerly of Alton, Illinois,) has taken a pleasant and commodious boarding house, immediately in rear of the Post Office; where she is prepared to furnish good and comfortable accommodations, with or without lodging rooms, upon very reasonable terms.

Her friends will confer a favor upon her by recommending her house to their acquaintances.
Cincinnati May 18th, 1840.

IMPORTANT TO SUBSCRIBERS.

Every subscriber to the *Philanthropist*, who shall not have paid up all arrears by the first day of next July, will at that time be stricken from our list. Bills will be immediately forwarded to all who are indebted to us, that they may make immediate arrangement for payment.

Also—from this date, henceforth, no subscription will be received, UNLESS, IT BE ACCOMPANIED BY THE CASH. Money can be forwarded at any time, free of charge by handing it to a postmaster, and requesting him to send it to us. The following extract from a letter of the Post-Master General, contains the regulation upon this subject.

"A Postmaster may enclose money in a letter to the publishers of a paper, to pay the subscription of a third person, and frank the letter if written by himself. There are few postmasters who will not cheerfully do such a favor for subscribers."

No subscription will be continued unless payment be made in advance.
This, we hope our friends will bear in mind, April 28th, 1840.

Prices of Produce at the Canal.

CINCINNATI, May 11, 1840.
Flour, (from boats) \$ 3 00
Wheat, per bushel, 50 cts
Corn Meal, 45 cts
Oats, 16 cts

POETRY.

From the Lady's Book for December. BREAD IN THE WILDERNESS.

BY MRS. MOUNTAIN.
A voice said the desert!
Not of him,
Who in rough garments clad, and loosed-fed,
Cried to the sinful multitude, and claimed
Fruits of repentance, with the lifted scourge
Of terror and reproof, a milder guide,
With tender tones, doth teach the listening throng,
Benignant pity moved him, as he saw
The shepherdless and poor. He knew to touch
The springs of every nature. The high love
Of Heaven, he humbled to the simplest child,
And in the guise of parable allured
The sluggish mind, to follow truth and life.
They whom the thunders of the Law had stunned,
Woke to the Gospel's melody, with tears,
And the glad Jewish mother, held her babe
High in her arms, that her young eye might greet
Jesus of Nazareth.

It was so still,
Tho' thousands clustered there, that not a sound
Broke the still spell of eloquence, which held
The wilderness in chains save, now and then,
As the gale freshen'd came the murmured speech
Of distant billows, chafing with the shores
Of the Tiberian sea.

Day wore away,
Noon faded, and the lengthening shadows brought
The unexpected eve. They linger'd still,
Eyes fixed, lips apart—the very breath
Constrain'd, lest some escaping sigh might break
The tide of knowledge sweeping o'er their souls
Like a strange raptur'd dream. They heeded not
The spent sun, closing at the curtain'd west
His burning journey. What was time to them,
Who heard entranced the Eternal Word of Life?
But the weak flesh grew weary. Hunger came
Sharpening each feature, and to faintness drain'd
Life's vigorous fount. The holy Saviour felt
Compassion for them; his disciples press
Care-stricken to his side. "Where shall we find
Bread in this desert?"

Then, with lifted eyes
He bless'd and brake the slender store of food,
And fed the famish'd thousands. Wondering awe,
With renovated strength inspired their souls,
As gazing on a miracle, they mark'd
The gather'd fragments of their feast, and heard
Such heavenly words as lip of mortal man
Had never utter'd.

Thou, whose pitying heart
Yearn'd o'er the countless multitudes of those
Whom thou didst die to save, touch thou our souls
With the same spirit of untrailing love,
Divine Redeemer! may our fellow man,
Howe'er by rank or circumstance divid'd,
Be as a brother, in his hour of need.

THE BURIAL AT SEA.

BY JAMES ALDRICH.
"Accompanied by her father, she left her home in
feeble health, hoping that a sea voyage and a winter's
residence in the genial climate of Italy would prove
beneficial; but all in vain! On the evening of the sixth
when fourteen days out from New York, she died, and on
the following morning her body was deposited in the
great deep!"—*Journal of a Traveller.*

Afar from those loved hands, lone one!
Long hours of silent suffering lead to thee,
Death call'd the home, when the broad evening sun
Was resting on the sea!

No more when summer flowers their sweets are flinging
Upon the slumberous air, o'er valleys wide,
Shalt thou sad songs of olden time be singing,
At quiet evening.

No more, when clear fogs in the moonlight gleaming,
When midnight winds through leafless woods are
sighing,
No more of present memories fondly dreaming,
Shalt thou be lying:

Sway'd by the motion of the restless deep,
Far down in coral halls divinely reared,
To amphytronic music, thou dost sleep,
In death, by death dear'd!

There, in a tomb of nature's proud adorning,
O gentle soul in thy pure life unshaken,
Securely sleep, till on a fairer morn
Thy blue eyes wake!

ODE.

BY K. P. WILLIS.
Joy to the pleasant land we love,
The land our fathers trod!
Joy to the land for which they won
"Freedom to worship God."

For peace on all its sunny hills,
On every mountain breeze,
And sleep by all its gushing rills,
And all its mighty floods.

The wife sits meekly by the hearth,
Her infant child beside;
The father on his noble brow
Looks with a fearless pride.

The gray old man beneath the tree
Tales of his childhood tells;
And sweetly in the hush of morn
Peal out the Sabbath bells.

And we are free—but is there not
One blot upon our name?
Is our proud record written fair
Upon the scroll of fame?

Our banner floats by the shore,
Our flag upon the sea;
But when the fettered slave is loosed,
We shall be truly free!

MISCELLANEOUS.

From the Bombay Courier. Battle with Wild Elephants.

On the 24th of September at midnight, I received in-
formation that two elephants of very uncommon size
had made their appearance within a few hundred yards
of the cantonments which were in the greatest alarm.
I lost no time in despatching to the place all the public
and private elephants of the station, in pursuit of them;
and at daybreak on the 25th was informed that their
superior size and apparent fierceness had rendered all
attempts for their seizure unavailing, and that the
most experienced driver I had was dangerously hurt; the
elephant which he rode having been struck to the
ground by one of the wild ones, with its companion
had afterwards retreated to a large sugar-cane ad-
joining the village.

I immediately ordered the guns to this place, but being
desirous in the first instance, to try every means of catch-
ing the elephants, I assembled the inhabitants of the
neighborhood, with the assistance of Rajah Rangh Singh,
and caused two or three pits to be prepared at the edge
of the sugar cane, in which our elephants and the peo-
ple with the utmost dexterity, contrived to retain the

elephants during the day. When the pits were reported
ready, we repaired to the spot, and they were with the
greatest dexterity driven into them; but unfortunately, one
of them did not prove sufficiently deep, and the elephant
which escaped from it in the presence of many witnesses,
assisted his companion out with his trunk.

Both were however, with much exertion, brought back
into the sugar cane, and as no particular symptoms of vice
or fierceness had appeared in the course of the day, I was
yet anxious to make another trial to catch them.

The bids were therefore set to work to
deepen the hole, and prepare new pits against
day-break, when I proposed to make the final attempt.

At 4 o'clock in the morning of yesterday,
however, they burst through all my guard, and
making for a village about three miles distant, en-
tered it with so much rapidity that the horse-
man, who galloped in front of them, had not time
to apprise every inhabitant of his danger, and I re-
gret to say that one poor man was torn limb
from limb, a child trodden to death, and two
persons (females) wounded.

Their destruction now became absolutely
necessary, and as they showed no inclination to
quit the large village in which the mischief
had been done, we gained time to bring up the four-
pounders, from which they soon received sev-
eral round shot and an abundance of grape
each. The largest of the two was even brought
to the ground by a round shot in the head, but
after remaining there a quarter of an hour, ap-
parently lifeless, he got up again as vigorous as
ever, and the desperation of both at this period
exceeds all description. They made repeated
charges at the guns, and if it had not been for the
uncommon steadiness and bravery of the artil-
lerymen, who more than once turned them off
by shots in the head and body when in a very
few paces of them, many dreadful casualties
would have occurred.

We were now obliged to desist for the want
of ammunition, and before a fresh supply could
be obtained, the elephants quitted the village, and
though streaming with blood from a hundred
wounds, proceeded with a rapidity of which I
had no idea, toward Hazareebagh. They were
at length brought up by the horseman and our
elephants, when within a very short distance of
a crowded bazaar, and ultimately, after many
renewals of the most formidable and ferocious
attacks upon the guns, gave up the contest with
their lives. Nineteen four-pound shots have
already been taken out of their bodies, and I
imagine eight or ten more will yet be found.

I enclose a correct measurement of the ele-
phants which will be read with surprise, I be-
lieve. I am of the opinion that they must have
escaped from Hyderabad, or some other part of
the Deccan, for I have never heard of or seen
animals of their size in this part of India.

E. ROUGERES,
Captain Commander Ramghur Battalion.

Robert Hall of Leicester—in the Pulpit.
"One of the recollections which I should be
loath to lose: which I should desire, above all
others, to preserve fresh and unadorned, is the
memory of a sermon I heard him preach at Ket-
tering, in the summer of 1825, on the resurrec-
tion. The scene and the audience were all
singular. The building was crowded almost to
suffocation. It contained men of all creeds and
parties—the grave and the gay, the infidel and
the Unitarian, the Quaker and the Episcopalian.
It was curious to observe the air of evident dis-
appointment on the face of several of his hear-
ers as he commenced his sermon. Their look
of surprise and concern spoke as plainly as
could speak, 'Here is some woful mistake!—
this feeble, hesitating, speaker, can never be
the eloquent Mr. Hall!'

"He began in a very low tone; seemed lan-
guid and dispirited; coughed repeatedly, gave
you the idea of a speaker who felt quite uncer-
tain whether he should be able to proceed; and
paused at frequent intervals, painfully, to draw
breath. His friend, Mr. Jacob, told me that
two hours' sleep was the whole he had had on
the preceding night; and that, passing the re-
mainder of it lying on the floor, perspiration
had more than once rolled profusely from his
brow, with the intense agony of his complaint.
'Well might he appear exhausted and de-
pressed!'

"Presently he warmed with his subject.—
His voice assumed a deeper, fuller, rounder,
tone. All hesitation vanished. Period after
period of cogent argument, pathetic entreaty,
and pointed illustration, held his various audi-
ence in unbroken and delighted attention. As he
proceeded, one after another of the congregation
rose with the excitement of the subject, style,
and argument, till at the conclusion, half of his
audience were standing, in rapt and spell-
bound admiration of his powers.

"The breathless silence of many seconds
which succeeded, was to my mind a marked
and affecting tribute to the solemnity of the
subject, and the absorbing eloquence of the
man.

"When Robert Hall was in the meridian of
his powers, he was announced to preach twice
in London on one day for some fund connected
with the Baptist denomination. Being then in
the neighborhood of the metropolis, I hurried
early in the morning of the day he was to
preach. With some effort I succeeded in reach-
ing the chapel, and after a struggle obtained
standing-room. I was well repaid. A more splen-
did effort of human intellect was never listened
to by a delighted audience. In the evening he
was to preach in a different and distant part of
the town; and taking an early dinner with my
friends, I pursued him. He surprised me when
he commenced, by stating, that, owing to severe
illness, and very limited notice, he had not been
able to prepare himself as he could have wish-
ed; and that therefore some of his audience
would probably hear that night the same ser-
mon that they had listened to in the morning.—
I fancied I was better able to enter into his
varied excellencies upon its second, than upon its
first delivery. But what struck me clearly, for-
cibly, and lastingly, was this: that all the finest
passages in the sermon, the appeals, the perora-
tion, the application, were word for word the
same as he had uttered them in the morning.—
The conclusion which I then arrived at, was
this; that Hall did not preach extemporaneously;
did not preach from memory; in other
words, that he was a preacher sui generis—oc-
cupied a position hopeless for other men to reach,
alone and unapproachable!"

SUNRISE ON THE HIMALAYA.—We reached
the summit of Jokko long before day-break, and
anxiously awaited the dawn. The sky appear-
ed an enormous dome of the richest massy sap-
phire, over-arching the tops of strangely fantastic
forms. At length five vast beaming shadows
sprang upwards from five high peaks, as though
the giant day had grasped the mighty barrier to
raise himself, while in the same instant the light
rolled in dense dazzling volumes through the
broad snowy valleys between them, and soon
the glorious orb arose with blinding splendor
over the Yoonso Pass, and assumed the appear-
ance of a godlike eye. In a moment all the

rising solitudes flung off all their nightly gar-
ments of the purest blue, and stood arrayed in
robes of white. The intermediate mountains
cast their disjointed dark brown shadows across
the swelling ranges below, the interminable
plains were illuminated, all the gorgeous, all the
ineffable variety of earth became distinct—it
was all day, and the voiceless soul of the great
globe seemed to rejoice smiling—"Tour in the
Himalaya by Maj. Lloyd.

Christian Sentences.

From Ralph Venning, 1653.
To deserve honor, and not to have it, is bet-
ter than to have honor and not deserve it.
That man's heart can be but seldom pure
whose tongue is often impure; for out of the abun-
dance of the heart the mouth speaketh.
Men we try before we trust, but God we trust
before we try.

Concerning silence and speech he spoke well,
who said, Not that which is much is well, but
that which is well is much.
There is nothing more fruitful of evil and
fruitless of good, than idleness.

Some men there are who repent of their sins,
but forsake them not; others who forsake their
sins, but repent not of them; others (who alone
are true penitents) repent of them and forsake
them too.

They that glory in their shame here, will be
ashamed of their glory hereafter.
Nothing engendered a saint to love God so much
as this, God loves him so much.
To practice the sermon we hear is the best
way of repeating it.

That which many think their lost time, a
Christian always finds his best time, and that is
his thinking time.
As without faith it is impossible for works to
please God; so it is impossible for faith without
works to please God.

It is more to a man's honor that it should be
asked, Why is he not honored than, Why is he
not.
The works which many men do, honor God,
when the men that do the works may dishonor
God.

We ran from God by sin to death, and have
no way out of returning from him, but by dy-
ing to sin.
It is better to be preserved in the brine of ad-
versity, than to rot in the honey of prosperity.—
A saint would welcome God as well when he
comes to take, as when he comes to give.

He that reproves another's fault and approves
his own, is a hypocrite.
When a saint comes to die, his greatest grief
is, that he has done no more for God; and his
greatest joy, is that God hath done so much for
him.

Grace is the best wear, for it wears not out
in wearing; all other things perish in the using.
Some men are busy about trifles, and trifles
about which should be their business.

Many men do but seek themselves in seeking
God, and serve him that they may serve them-
selves of him.
If we are unprofitable servants when we have
done our duties, how unprofitable are we when
we do not do our duties.

The North West Passage.

The question of a North West passage from
the Atlantic to the Pacific Ocean, after
having been for three centuries a matter of doubt
to the civilized world has been settled at last.—
It is known that such a passage exists. Messrs.
Dease and Simpson, of the Hudson Bay Com-
pany, have succeeded after two previous at-
tempts, which resulted unsuccessfully, in explor-
ing the way, and in establishing beyond a doubt
the fact of a continuous communication between
the two great Oceans. The passage through the
entire route from the mouth of the Coppermine
river to the Atlantic lies South Lat. 69. The
strait continuing the passage runs between Booth-
ia, now first ascertained to be an island, and
the main land; it is about ten miles wide at each
extremity and three miles wide in the middle.—
The successful explorers reached Port Simpson,
a trading post of the company, on the 14th of
October last, having left Cape Franklin, near
the mouth of the Coppermine river, on the
20th of July.

The discovery of this passage has long been
an object of especial solicitude to the British
Government. The names of Parry, Franklin,
Ross, Back and others, are associated with strenu-
ous, persevering and most laborious effort to
attain this much desired result. The liberal
policy of the Government which rewarded and
honored the services of these enterprising
men though none of them succeeded in achiev-
ing the great end in view. Each previous under-
taking did something towards accomplishing it.
Messrs. Dease and Simpson, to whom belongs
the glory of final success, no more deserve all
the honor of the enterprise, than the archi-
tect of a cupola deserves to enjoy the fame of con-
structing the noble edifice of which it is the crown-
ing ornament.—*Balt. Am.*

CONFECTORY & FRUIT STORE.

M. C. WILSON, has just opened a Confectionary and
Fruit Store on Fifth street a few doors East of Broad-
way, Ladies and Gentlemen can be accommodated with
Ice Cream, Soda-water, Mead, Lemonade, Candies
Pound-cake, Nuts, &c., and a variety of other articles,
are usually kept in such an establishment.
Also, a Summer House and Flower Garden are con-
nected with it.

The Subscriber has spared no pains or expense in fit-
ting up the above establishment, and intends to keep it
strictly on Temperance principles, and use all possible
means to give satisfaction to all those who may favor
him with a call.

DR. ATLEE.

Respectfully informs his friends, that he continues
to attend to professional calls, at his residence, on
Seymour Street, a few doors West of Race Street.
Cincinnati, March 3d, 1840.—*At.*

MORUS MULTICAULIS FOR SALE.

I will contract to sell, and deliver in October or Nov-
ember from 20,000 to 30,000 Morus Multicaulis trees
of my own growth which measure from 6 to 7 feet in
height. They are remarkably healthy and vigorous
plants, and warranted genuine. Orders for the Southern,
Mexican and Texian Markets shall be immediately at-
tended to.

THOMAS EMERY.

No. 11 East Fourth st., Cincinnati.

MONEY IN ENGLAND.
Persons wishing to procure money from any part of
England, Ireland, and Scotland, by intrusting
the amount to remit it through their Bankers to the
account of Thomas Emery with Messrs. Baring Brothers
& Co., London, can receive the cash in Cincinnati, or
elsewhere, if desired, as soon as advised. When the
money is paid to the English Bankers, the names of the
parties for whose use it is designed must be particularly
stated.

THOMAS EMERY, Estate
and Money Agent, 11 East Fourth St.

TREES.

The subscribers have on hand and will continue to re-
ceive supplies of the Morus Multicaulis which they will
sell to suit purchasers.
HEATON AND WEAVER.
Salem, Columbiana Co. O. Sept. 10, 1839.

HORACE C. GROSVENOR, ENGRAVER,

106 Main street, between 3d & 4th.
(UP STAIRS.)
CINCINNATI OHIO.

BEDSTEADS.

New and Improved patented iron & left wood screw
and swelled rail bedsteads manufactured on the corner
of Eighth and Broadway by H. Boyd, warranted to be
the best and most convenient bedstead ever in use. Or-
ders for the above article, may be addressed to
Cincinnati, Aug. 6, 1839. HENRY BOYD. 26—*At.*

EDWARD NEVERS,
COPPER-PLATE PRINTER,
No. 106 Main, a few doors above Third Street,
Cincinnati.

M. T. & R. GLASGOW,
SASH & BLIND MANUFACTURERS,
Eighty second, between Main & Walnut south side.
October 29th, 1839. 34—*At.*

TO THE PUBLIC.

The subscriber feels gratified in being able to publish
the following certificate. He would just state that he
keeps constantly on hand an assortment of BOOTS and
SHOES, of as good quality in all respects, as the work-
manship recommended in the certificate below.
JAMES ESHELBY, 186 Main st.

CERTIFICATE.

This is to certify that the above Boots, manufactured
by James Eschley, were considered the best work of the
Ohio Mechanics' Institute, held in June, 1839.

J. A. WICKMAN, }
G. W. PHILLIPS, } Judges.
JESSE O'NEAL, }
JOHN P. FOSTER, President,
L. T. WELLS, Secretary.

SLAVERY AS IT IS.

A new supply of this invaluable work just received at
the Ohio Anti-Slavery Depository—Send in your orders
and keep it circulating.
Also, 1,000 COPIES of "LIBERTY" at 12 1-2 per copy.
October 29th, 1839.

MR. EDITOR:—Please cut from your exchange paper,
the Quincy (Ill.) Whig, a gratuitous testimonial of
Dr. Wm. Evans' medicine by Doctors ERIC & NICHOLS,
which will appear in that paper under date March
30, and oblige the Proprietors.

MILES' COMPOUND EXTRACT OF TOMATO.

Having used to some extent for the year past, Miles'
Compound Tomato Pills, and having learned the ingre-
dients of which the pills are composed, we are satisfied
they will prove a beneficial remedy, when judiciously ad-
ministered, and feel safe in recommending them to the
public as a safe, convenient, and useful medicine, and a
valuable substitute for Calomel.

RICHARD ELLIS, M. D.
ADAM NICHOLS, M. D.
Quincy, Illinois, March 27, 1839. 13—

DAVIS & DODD'S HATS.
For elegance and durability, inferior to
none. Try them and be satisfied.
Corner Main and Fifth Streets.

ON LOW SPIRITS.

Low spirits is a certain state of the mind accompanied
by indigestion, when the greatest evils are apprehended
upon the slightest grounds, and the worst consequences
imagined. Ancient medical writers supposed this disease
to be confined to those particular regions of the abdomen
technically called hypochondria which are situated on the
right or left side of that cavity, whence comes the name
hypochondriasis.

Symptoms.—The common corporeal symptoms are
flatulency in the stomach or bowels, acid eructations,
costiveness, spasmodic pains and often an inability of
fixing the attention upon any subject of importance or
engaging in any thing that demands vigorous exertion.
The mind becomes irritable, thoughtful, desponding,
melancholy and dejected, accompanied by a total derange-
ment of the nervous system. The mental feelings and
peculiar train of ideas that haunt the imagination and
overwhelm the judgment, exhibit an insupportable
degree of morbidness. The worst of men are as open
to this affliction as the weakest.

Causes.—A sedentary life of any kind especially a
severe study, protracted to a late hour in the night, and
rarely relieved by social intercourse or exercise, a disor-
dered habit, great exertion in eating or drinking, immoderate
use of mercury, violent purgatives, the suppression of
some habitual discharge, (as the obstruction of the men-
strue) or more important organs within the abdomen is fre-
quent cause.

Treatment.—The principal objects of treatment are,
to remove indigestion, strengthen the body, and enlighten
the spirits, which may be promoted by exercise early
hours, regular meals, pleasant conversation—the bowels
(if costive) should be carefully regulated by the occasion-
al use of a mild aperient.
We know nothing better than Dr. Wm. Evans' Aperient
Pills—being mild and certain in their operation. The
bowels being once cleansed his inestimable Camomile
Pills—which are tonic, anodyne, and anti-spasmodic—are
an infallible remedy, and without exception have pro-
duced a great blessing to the numerous public.

Some physicians have recommended a use of mer-
cury, but it should not be resorted to: in many cases it
greatly aggravates the symptoms.
Dr. Wm. Evans, Camomile and Family Aperient
Pills for sale by his several agents throughout the Union.
See list of agents in this paper.

Price 75 cts. a package, which contains a bottle of Ca-
momile Pills and a box of Aperient Pills.

CAUTION.

Dr. Wm. Evans will not be responsible for the genu-
ine use of the Camomile Pills unless they are bought of
Dr. Evans' advertised agents. There is one agent in
every county. Buy of none but agents, as many
druggists who are otherwise respectable, have imposed
upon the invalid by selling a spurious article. Wholesale
druggists are not Dr. Evans' agents; therefore respectable
dealers in the country ought not to get a spurious article
of them, but write for the genuine to 100 Chatham street,
N. Y., where the Pills are manufactured and sold whole-
sale. Only place in Louisville for the sale of his cele-
brated medicines, is at his General Western Office, 47
Wall street, Louisville, Ky.

HIGHLY IMPORTANT.

Nervous diseases, liver complaint, dyspepsia, bilious
diseases, piles, consumption, coughs, colds, asthma, &c.,
and all the diseases of the chest and lungs, female weak-
ness, mercurial diseases, and all hypochondriasis, low
spirits, palpitation of the heart, nervous weakness, flow
spasms, seminal weakness, indigestion, loss of appetite,
heart burn, general debility, bodily weakness, chlorosis
or green sickness, fulcra, hysterical faintings, hyste-
ria, headaches, hiccups, sickness, night mare, rheumat-
ism, asthma, tic douloureux, cramp, spasmodic affections,
and those who are victims to that most execrable dis-
ease, Gorr, will find relief from their sufferings by a
course of Dr. Wm. Evans' medicine.

Also, nausea, vomiting, pain in the side, limbs, head,
stomach or back, dimness or confusion of sight, noises in
the inside, alternate flashes of heat and chilliness, trem-
or, watchings, agitation, anxiety, bad dreams, spasms.
Principal Office 100 Chatham street, New York.

THE FOLLOWING

Interesting and astonishing facts, are amongst the nu-
merous Cures performed by the use of Dr. Wm. Evans'
Medicines.
Principal Office, 100 Chatham street, New York, where
the Dr. may be consulted personally or by letter (post
paid) from any part of the United States, &c. Persons
requiring medicines and advice, must enclose a bank
note, or order.

CERTIFICATES.

More Conclusive proofs of the extraordinary efficacy of
Dr. Wm. Evans' celebrated Camomile and Aperient
Pills, in alleviating afflicted mankind.—Mr.
Robert Cameron, 161 Bowery, Disease, Chronic Dyspep-
sia, or Bloody Flux. Symptoms, unusual flatulency
in the bowels, severe griping, frequent inclination to go
to stool, tenesmus, loss of appetite, nausea, vomiting, fre-
quency of pulse, and a frequent discharge of a peculiarly
acid matter, mixed with blood, great debility, sense of
burning heat, with an insupportable bearing down of the
pelvis. Mr. Cameron is enjoying perfect health, and re-
turned his sincere thanks for the extraordinary benefit
he had received.

ASTHMA. Three years standing.—Mr. Robert Monroe, Schuykill, afflicted with the above distressing malady. Symptoms, great languor, flatulency, disturbed rest, nervous headache, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irrita- bility and restlessness, could not lie in a horizontal posi- tion without the sensation of impending suffocation, pal- pitation of the heart, distressing cough, costiveness, pain of the stomach; drowsiness, great debility and deficiency of the nervous energy. Mr. R. Monroe gave up every thought of recovery, and dire despair set on the counte- nance of every person interested in his existence or hap- piness, till by accident he noticed in a public paper some cures effected by Dr. Wm. Evans' Medicine in his com- plaint, which induced him to purchase a package of the pills which resulted in completely removing every sym- ptom of his disease. He wishes to say his motive for this declaration is, that those afflicted with the same or any symptoms similar to those from which he is happily re- stored, may likewise receive the same inestimable benefit.

Liver Complaint.—Ten years standing.—Mrs. Hannah
Brown, wife of Joseph Brown, North Sixth street
near Second street, Williamsburgh, Long Island, afflicted
for the last ten years with Liver Complaint, attended with
the treatment of Dr. Wm. Evans. Symptoms: Habitual
constipation of the bowels, total loss of appetite, excruciat-
ing pain of the epigastric region, great depression of
spirits, languor and other symptoms of extreme debility,
disturbed sleep, inordinate flow of the menses, pain in the
right side, could not lay on her left side without an ag-
gravation of the pain, urine high colored, with other sym-
ptoms indicating great derangement of the functions of
the liver.

Mrs. Brown was attended by three of the best phy-
sicians, but received no relief from their medicine, till
Mrs. Brown procured some of Dr. Wm. Evans' invalu-
able preparations, which effectually relieved her of the
above distressing symptoms, with others, which it is not
essential to intimate.

JOSEPH BROWNE,
City and County of New York, &c.,
do hereby certify, that the above facts are true, and that
I have seen the patient, and that the facts set forth
in the within statement, which he has subscribed his
name, are just and true.

JOSEPH BROWNE,
Husband of Hannah Brown.
Sworn before me this 4th day of January, 1837.
PETER PINCKNEY, Com. of Deeds.

Another recent test of the unrivalled virtues of Dr.
Wm. Evans' Medicine.—Dyspepsia, ten years stand-
ing.—Mr. J. M. Kenzie, 176 Stanton street was afflicted
with the above complaint for ten years, which incapac-
itated him at intervals, for the period of six years, in at-
tending to his business, restored to perfect health under
the salutary treatment of Dr. Wm. Evans.

The symptoms were, a sense of distension and oppres-
sion after eating, pain in the pit of the stomach, nausea,
impaired appetite, giddiness, palpitation of the heart,
great debility and emaciation, depression of spirits, dis-
turbed rest, sometimes a bilious vomiting and pain in the
right side, an extreme degree of languor and faintness;
an endeavor to pursue his business causing immediate
exhaustion and weakness.

Mr. Kenzie is daily attending to his business, and
none of the above symptoms have recurred